

and dropping the present metaphor, that these things, which you are now doing, are not done in a corner. You are as a city set upon a hill. The eyes of the Christian world are upon you. From the point where you now stand, three ways lie open, and only three. If you move, you must take one of them. You are obliged to do this by strong necessity—a necessity laid upon you by your hand and by God's. One of these three ways is, either—

First.—Take refuge from the preaching of Holles Street pulpit, in some other church where you will hear better, or in some shelter where you will hear none. Or—

Secondly.—Take me before an ecclesiastical council, where whatever charges you have to make against me, may be heard and finally determined. And this you may do by means of a Committee, especially raised for the purpose of conducting your cause; which committee you may authorize to say *in instant* *in faciem*.—We will either offer occasion against him, or will make it; or, you may entrust your business to the three gentlemen who have served you so far for action, and whom you can instruct to go before the Council with their own Report, which you have ordered to be printed, and they have published to the world, declaring that, in their opinion, there is nothing for such a tribunal to settle.

Thirdly.—You must reconsider and rescind your vote of Sept. 20th, in which you declare that you do not approve, and will not endeavour to sustain, the principles of the entire freedom and independence of your pulpit, as those principles have been illustrated in my ministrations;—thus, leaving me no way to go again, with the distinct understanding that, while in it, I shall handle any topic that I think ought, or I think I ought, and when I think I ought—in one word, that I shall use the freedom that I have vindicated, both for Holles Street pulpit, and for my own spirit so long as I hold it.—Or—

Fourthly.—Failing all these, you must consent to stand still, and hold the position that you have chosen to assume, in the eyes of the Christian world, and to God.

—In my last letter to you, I said, 'The enterprise of displacing me from my pulpit is yours.' I now say—in that enterprise you are doing your best, to save yourselves from the disgrace of failure. I shall continue to do my best, to save you from the still deeper disgrace of success.

I am, gentlemen of the minority,

Your friend and servant,

JOHN PIERPONT.

—We call the attention of parents, and all others interested in the welfare of children, to the following appeal from the Youth's Cabinet. Bro. Southard's paper is indeed an excellent one, and deserves a generous patronage.

TO ABOLITIONISTS.

DEAR BRETHREN.—Will you bear with me for a moment? Are you not often disheartened, for fear we shall never effect the peaceful abolition of slavery? It can be done by simple means, and by simple means. THE CHILDREN ABOLITIONISTS. They naturally detest slavery, and have no fears that it is unsafe to do right, and treat men kindly. Yet many of them scarcely learn to speak before they are taught to despise a colored man, and call him a nigger. They are soon reconciled to the slavery of those whom they have learned to despise. They are not long in getting the notion that it would be unsafe to 'turn the slaves loose,' and that the planters ought not to lose their property. While these influences operate unchecked, peaceful emancipation is impossible.

Are you doing all you can to exert a countervailing influence? The Youth's Cabinet is the only juvenile periodical designed to educate the young to be THE LIBERATORS OF THE SLAVE. It is not only a paper in SUFFERING NEED OF HELP. It has no fund, and relies on no society or company for support. It needs one thousand new subscribers between now and the first of January. Shall I have them?

A few copies were lent to the family of a man who had been a father many years to a family taking a newspaper. 'My children are mightily pleased with it,' said he, and he is now a subscriber. Reader, will you undertake to obtain a subscriber during the coming month? Do not say you can't till you have thoroughly tried. You will often be astonished at your own success, as many others have been.

From the Liberty Bell.

ANECDOTE OF ELIAS HICKS.

BY LYDIA MARIA CHILD.

The following anecdote was told to me by a member of the Society of Friends. It made a strong impression on my mind, because it shows so clearly the excellence of a bold meekness and Christian firmness in the discharge of duty; because it adds another fact to prove that he who trusts in moral power has ever a brave and indomitable foe. When Elias Hicks was preaching in Virginia, many years ago, he took occasion to bear a powerful testimony against the sin of slavery. Among the large audience collected together by the fame of his eloquence were several planters; and they, of course, were sorely aggrieved by his remarks. One in particular was so filled with wrath, that he swore vehemently he would blow out the preacher's brains, if he ventured near his plantation.

When this threat was repeated to the friends gathered on his hat and proceeded straight to the forbidden spot. In answer to his inquiries, a slave informed him that his master was then at dinner, but would see him in a short time. The preacher waited until the planter entered the room. In serene tones he addressed him thus: 'Friend, I understand thou hast threatened to blow out the brains of Elias Hicks, if he comes near thy plantation. I am Elias Hicks.' 'What could he force do in a dilemma like this? To have taken pistols and deliberately shot an unresisting guest would have been too assassin-like. It would have been a deed of ill appearance; and moreover it could not be done, by reason of a restraining power within. Earnestly, as the planter might wish the preacher in heaven, he could not, under such circumstances, help to send him thither. He did the best he could to sustain his position. He tampered forth in surly tones, an acknowledgment that he made use of such a threat; and he considered it perfectly justifiable when a man came to preach rebellion to his slaves.

'Friend,' replied Elias, 'I came to preach the gospel, which inculcates forgiveness of injuries upon slaves, as well as upon other men; but tell me, if thou canst, how this Gospel can be truly preached, without showing the slaves that they are injured, and without making a man acknowledge that he has made use of such a threat; and he considered it perfectly justifiable when a man came to preach rebellion to his slaves.

From the Emancipator.

Dear Sir:—A little incident, connected with the burning of the bars and stables at Fort Lee, ending, on Saturday evening, has not appeared in the daily papers. I take the liberty of sending you the information I received, and which, by inquiring of your friend Theodore D. Weld, you will find substantially correct.

It appears that the order, which was burnt to death, had, on the day previous, taken up a New Jersey slave boy, and tied him with a rope in the hay loft, until his master should come for him, from whom he expected a reward. When the fire broke out in the loft, it probably burned off the cord by which the poor boy was tied, and by almost a miracle, he escaped the fate of his persecutor, who was sleeping below and burned to death. The boy has not yet been caught. If it leads to his escape from slavery, I shall be truly glad.

'CAN'T TAKE CARE OF THEMSELVES.'—When the ball storm of the 18th ult. was raging fiercely, and the streets of almost every living thing, so terrible and drenching were its effects, a black man was seen driving a horse and drag, loaded with sugar, in Canton street, up Second street, just below Market. It was evident the sugar would soon be washed away and wasted, unless something was done to save it. With a promptness that does the man much credit, he forced the unwilling horse to face the storm, backed him up to the market house, and unloaded the sugar in a dry place, and almost saving his employer more than his year's wages. It is very fortunate the sugar did not belong to himself, for he certainly could not have taken care of it, but would have pursued his course up Second street, without regard to the storm. —Philadelphia paper.

Quite a breeze was created in the passenger cars between Philadelphia and Baltimore, by the conduct of a white man, named Goodwin, who purchased six railroad tickets, and divided them between his own and a black family. They were not allowed to be taken up as a runaway, some two or three months since. A conviction, under the indictment, was the consequence, and the judgment of the Court was, that he be fined three hundred dollars, and imprisoned for thirty days.

COMMUNICATIONS.

ESSEX COUNTY ANTI-SLAVERY CONVENTION.

A Convention of the abolitionists of Essex County, pursuant to a call previously made, was held at Danvers New Mills, on Thursday, 10th Oct., 1839. The Convention was called to order at 10 o'clock, A. M., by James N. Buffum of Lynn, whereupon, William Bassett of Lynn was chosen President, and George Foster and Benjamin R. Downs of Andover appointed Secretaries. Dr. Sylvanus Brown of Amesbury, Ezekiel Hale, Jr. of Haverhill, Abner Sanger, Danvers, Larkin Woodbury, Manchester, and Christopher Robinson, Lynn, were appointed Vice Presidents.

A. G. Comings of Salem, Henry C. Wright of Newburyport, Parker Richardson of Andover, Thomas Haskell of Gloucester, Joseph Hale of —, Thomas Woodbridge of Marblehead, Samuel Brimblecomb of Danvers, Eliza Hutchinson of Haverhill and Asa H. Brown of Danvers, were chosen a Business Committee.

William Jenkins of Andover, Sylvester Phelps of Salem, Benjamin Emerson, 2d, of Haverhill, Joseph Damphrey of Saugus, Philemon R. Russell of Lynn, Israel Buffum do, John Borden of Georgetown, and Luther Watt of Ipswich, were appointed a Committee on Candidates.

James C. Jackson of Andover, John Burden of Georgetown and James N. Buffum of Lynn, were appointed a Committee to report an address to the abolitionists of Essex County.

Richard Hoot of Danvers, J. L. Noyes of Georgetown and James C. Boyce of Lynn, were chosen a Committee on the roll.

James N. Buffum of Lynn and Stephen Denmore of Andover, Committee on Finance.

ONE HUNDRED AND EIGHTY-THREE persons, from twenty different towns, enrolled their names as members, and a more noble company never assembled in old Essex. Here were 'fishermen of Marblehead,' and 'Lynn cordwainers;' here were the 'muscle and the nerve,' the 'fugitive voice' of the community. Here also the minister, the physician, the mechanic, and last, though not least, woman—all assembled in earnest convocation, all solemn, all interested, all lively, all determined. Although the Convention was called to order at 10 o'clock, A. M., the interest continued to increase to such an extent, and the discussions were conducted in such an uncommonly animated manner, that the meeting was not dissolved until after 10 o'clock at night, after which, many of the friends travelled 10, and some even 18 miles to their homes. Garrison, Jackson, Whiting, Russell, Comings, Jenkins, Wright, Buffum, and several others, participated in the discussion of the resolutions, which were thoroughly canvassed from beginning to end. There was a free interchange of thought, and mutual consultation—an opening of hearts and a freedom of spirit. There could not have been much short of 500 present during the afternoon and evening, and the involuntary expression, on leaving the place, was, 'it has been good for us to be here.' Much praise is due our Danvers friends for their indefatigable exertions to have the occasion pass off pleasantly and profitably. They spread a table the whole length of Black's commodious hall, around which the friends of the slave gathered and partook of a grateful repast.

In conclusion, we are constrained to say, that this Convention was the best ever held in this county by the advocates of freedom, and we can but believe it ominous of a mighty advance of our righteous cause in Old Essex and throughout the Bay State.

The following resolutions were adopted with great unanimity. In favor of some of them it would seem that not only the delegates, but the whole meeting arose simultaneously.

Resolved, That the support of persons for important offices of trust, in this Commonwealth, who are not identified in their principles and practice, with the cause of anti-slavery, is treason against humanity, justice and mercy.

Resolved, That our duty to the slave requires the sacrifice of all our party predilections, in the use of the right of suffrage.

Resolved, That we recommend to the A. S. voters of this county, Benjamin F. Newhall of Saugus, Josiah Caldwell of Ipswich, Nathan Webster of Haverhill, and Amos Abbott of Andover, to be suitable persons to be supported by them as candidates for the Senate of this State the year ensuing.

Resolved, That the committee appointed to issue an address to the abolitionists of this county, be authorized and instructed to supply them also with printed tickets, containing the names of the Senatorial candidates, which have been recommended to their confidence by this convention, together with the names of other candidates to make out a full senatorial ticket, from the wing ticket, if such as are worthy of our confidence can be found.

Resolved, That abolitionists are earnestly requested to give their prompt and efficient support to anti-slavery periodicals, and that they withdraw their patronage from those papers, either political or religious, which neglect or refuse to plead the cause of human freedom.

Resolved, That abolitionists are bound to defend and support no man, as a minister of God, who will not enter upon a free inquiry and discussion of the great principles of human rights and Christian equality.

Resolved, That the admission of persons to offices of influence in the church, who in theory apologize for, or in practice excuse the system of slavery, who refuse to open their mouths for the dumb, or by lending their voices and policy to the system of slavery, who sacrifice the authority of God, and the honor of Christ, and to be wedded to corruption and sin.

Resolved, That the organization of a third political party by abolitionists, is in direct violation of the principles of the Christian religion, and is a direct injury to the cause of the oppressed.

Voted, The grateful acknowledgments of this Convention, to the committee of the Universalist Church, for the use of their house, for our meetings—after having been refused admittance to the Baptist church by a majority of its committee.

Voted, That the proceedings of this Convention be published in all the papers in the county, and all the anti-slavery papers in the State.

WILLIAM BASSETT, President.
GEO. FOSTER, Secy.
BENJ. R. DOWNS, Secy.

Nov. 1, 1839.

LETTER FROM JAMES C. FULLER.

SEANATEELES, 10th month, 9th, 1839.

ESTEEMED FRIEND W. L. GARRISON:

In the Liberator received today is a reply to a letter of mine which appeared No. 28. I want of manners is a want of sense; and the author of the reply might have saved his sarcasm in the expression of his gladness that 'no native American had yet publicly come forward in justification of the course pursued by Joseph John Gurney, but that his own countryman had attempted a vindication of his friend's general silence on the subject of slavery, and also of his published writings.' I pronounce this to be an accusation unfounded in truth, and to use the replyer's own language, 'to be a perversion of common sense.' In no part of my letter is there a word in vindication of the charge of general silence, but simply a narrative of facts which passed under my own observation; and having taken up my pen, it appeared but justice to offer such facts as would show what to me appeared unchristian, untrue and ungentlemanly remarks in thy correspondent's communication. I was no 'apologist' for Gurney, neither was I for the line of conduct pursued, or said to be, towards my estimable friend Bassett; neither did I endeavor to extenuate the policy pursued by Friends in North Carolina. Truth—naked truth and justice are the only things I contend for and desire to see predominate. I know not what is the nature of the crime of my birth having taken place on the other side of the Atlantic, but if it will soften thy correspondent's feelings, and prevent another such a taunt as he commences with, I may inform him, that although my birth took place where it did, yet I am an American citizen, and trust 'my country is the world, my countrymen are all mankind.' I fear the feuds in the New England Anti-Slavery ranks cause some of our friends there to assume too much of the dictatorial and categorical manner of writing, and that there is too much gall in their ink. This remark may appear out of place, as I mean it to apply to the spirit and terms of many communications. Let the truth be told, and 'let brotherly love continue and abound.' I do mean to say, that in this country, my friend Gurney is not morally called on to fulfill all the religious duties of a Christian. Nor do

I make a distinction between the religious duties of a Christian, and those of a citizen. This may appear paradoxical; therefore I remark, that there are both parental, family, and Christian duties, which pertain to my friend Gurney as an Englishman, which of necessity he is released from by his great Master, whose messenger he is, while on his embassy to this continent. We differ, perhaps, in the sentiment, but I conceive it to be my duty to deposit my ballot in the ballot-box on behalf of humanity and equal rights; my friend could do the like were he at home; but this 'religious duty' circumstances forbid him to exercise here.

About thirty years since, my feet were trained to walk in the anti-slavery cause, and my views of the subject of slavery came not by way of, or man; and at that day to plead the cause of liberty for the West India slave, an opponent would say it seems to me to be a perversion of common sense. Had any one prophesied at the passage of the British Emancipation Act, or rather the Apprenticeship Bill, that the West India planter would destroy his own legislative action the article of indenture two years before its term of expiration, he would have been charged with a 'perversion of common sense;' and there are many things which will come to pass that may appear to the wise of this world as a perversion of common sense. Nature may not have been diffuse in her appropriation of that good thing to me, nor may I have much improved it by education, or association; but I trust the little stock possessed will not be exhausted until the people, by their good sense, shall have removed one of the foul evils that curses humanity; and I hope no discouragement from friend or foe may prevent the use of the little I have for the suffering colored man—aye, and woman too! I am still of the opinion that a gratuity 'which would prevent a single complaint' and render the act easy and popular to all parties concerned, must of necessity include him held in bondage; for I view him to be the first and principal party interested. But I did not vindicate this course of reasoning.

I have before remarked, that I offered nothing in vindication of North Carolina yearly meeting, but stated the case as near to the matters of fact as I best knew how; and I shall notice thy correspondent's remarks in answer to mine by quoting from a work which I have seen much extolled in (I think) the Emancipator. I allude to the work of E. R. Tyler, 'Slaveholding in Manu, or Invariably Sinful,' and would recommend the perusal of it to all our anti-slavery friends as an excellent production of a logical head and sound heart.

'A slave is a person directed of the ownership of himself, and conveyed with all his powers of body and mind, to the absolute proprietorship of another.'

'Slaveholding is detaining one in this condition, or keeping a slave to exercise the power of a slaveholder; I will never be a slaveholder by legislation, and I will never be a slaveholder by legislation.'

'There are two slaveholding powers in all countries where slavery exists by law; the master and the government, or civil society. In some states, the master is left at liberty to do as he pleases with his slave, and laws against emancipation in others, slaves can be legally freed only by the act of some court. In the former case, the government releases the slaves the master the master declares them free: in the latter case, the government may hold them in slavery, after they have been declared free by the act of some court, or continue a man a slaveholder without his consent, and in defiance of his own act of manumission. By saying in good faith to his slaves: I now regard you as men, entitled equally with myself to liberty, the master releases the power of a slaveholder; but here it was evident other subjects had been mixed up with abolition in the old society, and he was ready to form a new one, providing a goodly number could be found who were in favor of it.'

Mr. Cummings now came out strongly against Garrison and the Massachusetts Society. He said Garrison had given up one of the principal measures of the anti-slavery cause; he said his views of government, woman's rights, &c. into abolition; the Massachusetts Anti-Slavery Society had endorsed his views, and was now engaged in a crusade against human governments, the ministry, all theological institutions, &c. &c. He said the Plymouth Co. A. S. Society, at its recent meeting in Duxbury, passed but one resolution against slavery; all the rest were against the new organization, the clergy, and the church, and in favor of non-resistance. (Any one who reads these resolutions can judge whether the assertion is true or not.) The Massachusetts A. S. Society, he said to one man, was an obstruction to the cause of the slave. Then again, he said, he did not by any means wish to oppose that society. He was willing it should do all the good it could. Meaning, doubtless, that he was willing an obstruction to the cause of emancipation should do all it could for its advancement!

I asked Mr. Cummings if he would have the goodness to point out when, where, and how the Massachusetts A. S. Society had manifested opposition to human government, and come out in favor of non-resistance. To sustain his assertion, he read the resolution passed last winter at the annual meeting of the State Society on political action, and a passage from the annual Report, in which it was declared that an A. S. Society had no more right to declare its duty to every man to vote, than it had that he was bound to join a church. I told him I could not see as this manifested any more opposition to human governments than to the church. It placed the action of the Society on the same footing in regard to each.

Benjamin King now arose, a man who was strongly suspected of being one of the principal instigators of the mob which attacked Thompson in this town in 1833, and said he was as much opposed to slavery as any one, though he had never joined any Society. He could confirm the statement of Mr. Cummings, that foreign questions had been introduced into the A. S. cause. He had seen it verified in that very house. A year ago last January, the Plymouth County Anti-Slavery Society held a meeting there. He, with several others, went there with the intention of joining the society; but when he got there he found the meeting was conducted by such men as Mr. May! The Society went out of its way to attack Mr. Lovejoy. He saw the subject of Peace was brought in, and he could not connect himself with such an association. Mr. Cummings said he thanked General King for reminding him of that fact. The Duxbury A. S. Society had taken the same course in regard to Mr. Lovejoy, but he opposed it with all his might. He could not consent to condemn Lovejoy. He believed he acted the part of a man and a Christian in defending himself against violence.

After some further conversation, Mr. Cummings requested all who were in favor of a new society to rise. Whereupon six men arose, not one of whom was ever suspected of being an abolitionist; but on the contrary, all, or nearly all, had been his bitterest opponents. It was now concluded to suspend further operations until the next evening. Thus ended the first act in this 'most lamentable comedy.'

Last evening Mr. Cummings gave another lecture on measures and objections. The audience was about the same as the evening before. The only thing remarkable in his address, was an assertion, that a man might labor with all his power for the liberation of the slave three hundred and sixty-four days in the year, and yet if he neglected to vote on the three hundred and sixty-fifth day, all his previous labors would be entirely useless; and I believe he said worse than twice as much. Hear, all ye men and women who have been toiling long years for the suffering bondman, but cannot vote—your labors are entirely useless; Hiram Cummings being judge thereof!

After the lecture, measures were taken to form a society. Mr. Cummings read a Constitution, which was similar to that of the Massachusetts Abolition Society, except that the article which prevents women from voting was not inserted. Indeed, Mr. Cummings seemed peculiarly anxious to secure the assistance of the ladies. They could not do without the ladies, laying great emphasis on the word ladies. The ladies of Great Britain, he said, had been the principal instruments in procuring the destruction of West India slavery. 'It was true they could not vote; but then they could tell their husbands and brothers, and sons who to vote.'

A committee was appointed to circulate papers in the pews for signatures to the Constitution. Mr. Cummings and a Methodist minister from Duxbury, by the name of Danham, assisting. Mr. Cummings came to one pew, in which there were five young girls, who were previously refused to become members, and in his blandest, most insinuating tones of voice, a kind of Nick Bottom style, (I think, Thine, dear,) he begged them to unite with the society. It was a good cause, &c. His manner was irresistible. He secured every one of them. The Committee reported the names of forty members, most of whom, I should think, were females, who knew nothing about the merits of the different Societies. One woman said she had been

to the Convention, believing the anti-slavery cause to be the cause of God, and recommending to every Christian and every Christian minister to use all proper means to promote its interests.

Resolved, That this Conference highly approve the decided and ardent forward course of the Morning Star, published in New Hampshire, on the subject of slavery.

Finally, Resolved, That while we thank God for the harmony existing throughout our connection on the subject of slavery, we will fervently pray that every religious denomination may hear the wailings of the poor slave, and labor for his rescue.

THE FORMATION OF THE ABINGTON ABOLITION SOCIETY.

ABINGTON, Oct. 30th, 1839.

Bro. GARRISON:—I have recently had a very good confirmation of the statement, or rather prediction, made by you at the New England Convention last May, that all the rotten timber in the community would attach itself to the new organization. Being in this town for a few days, I learned that the Rev. Hiram Cummings, an agent of the Massachusetts Abolition Society, was expected to deliver lectures in the meeting-house of the last parish on Monday and Tuesday evenings. Supposing that his object was to attempt the formation of a new society, I concluded I would go and see for myself his course of proceeding, and the materials of which the new society might be composed.

On Monday evening, I went and heard a very good lecture on the connection of the North with slavery. At its conclusion, Mr. Cummings requested all gentlemen who felt interested in the cause of the slave, to stop awhile and consult on the propriety of forming a new society, auxiliary to the Massachusetts Abolition Society. Accordingly, some twenty, out of an audience of about a hundred men and women, stopped.

Mr. Cummings opened the meeting by stating that the Mass. Abolition Society was formed in consequence of the Mass. A. S. Society having left the original Anti-Slavery platform, and requested those present to express their minds in regard to a new society. After a long pause, Joseph Cleverly, an active friend of the slave, arose and stated that he was opposed to the formation of another Society. He could see no good reason for leaving the old organization. We were weak when we were all united, and he could not consent to make a division. He did not like Mr. Garrison's views upon other subjects, but he could cordially go with him and the Massachusetts Society for the liberation of the slave. This was rather a damper, as the disorganizers had counted strongly upon Mr. Cleverly's assistance. When he sat down, Ziboon Packard, a man who, a year ago, threatened, with some others, who are now with the new organization, to leave the church to which he belonged, if they voted to exclude slaveholders from communion, said he had long been an abolitionist, but had not joined any society; he was opposed to division as a general thing; but here it was evident other subjects had been mixed up with abolition in the old society, and he was ready to form a new one, providing a goodly number could be found who were in favor of it.

Mr. Cummings now came out strongly against Garrison and the Massachusetts Society. He said Garrison had given up one of the principal measures of the anti-slavery cause; he said his views of government, woman's rights, &c. into abolition; the Massachusetts Anti-Slavery Society had endorsed his views, and was now engaged in a crusade against human governments, the ministry, all theological institutions, &c. &c. He said the Plymouth Co. A. S. Society, at its recent meeting in Duxbury, passed but one resolution against slavery; all the rest were against the new organization, the clergy, and the church, and in favor of non-resistance. (Any one who reads these resolutions can judge whether the assertion is true or not.) The Massachusetts A. S. Society, he said to one man, was an obstruction to the cause of the slave. Then again, he said, he did not by any means wish to oppose that society. He was willing it should do all the good it could. Meaning, doubtless, that he was willing an obstruction to the cause of emancipation should do all it could for its advancement!

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THE FORMATION OF THE ABINGTON ABOLITION SOCIETY.

ABINGTON, Oct. 30th, 1839.

Bro. GARRISON:—I have recently had a very good confirmation of the statement, or rather prediction, made by you at the New England Convention last May, that all the rotten timber in the community would attach itself to the new organization. Being in this town for a few days, I learned that the Rev. Hiram Cummings, an agent of the Massachusetts Abolition Society, was expected to deliver lectures in the meeting-house of the last parish on Monday and Tuesday evenings. Supposing that his object was to attempt the formation of a new society, I concluded I would go and see for myself his course of proceeding, and the materials of which the new society might be composed.

On Monday evening, I went and heard a very good lecture on the connection of the North with slavery. At its conclusion, Mr. Cummings requested all gentlemen who felt interested in the cause of the slave, to stop awhile and consult on the propriety of forming a new society, auxiliary to the Massachusetts Abolition Society. Accordingly, some twenty, out of an audience of about a hundred men and women, stopped.

Mr. Cummings opened the meeting by stating that the Mass. Abolition Society was formed in consequence of the Mass. A. S. Society having left the original Anti-Slavery platform, and requested those present to express their minds in regard to a new society. After a long pause, Joseph Cleverly, an active friend of the slave, arose and stated that he was opposed to the formation of another Society. He could see no good reason for leaving the old organization. We were weak when we were all united, and he could not consent to make a division. He did not like Mr. Garrison's views upon other subjects, but he could cordially go with him and the Massachusetts Society for the liberation of the slave. This was rather a damper, as the disorganizers had counted strongly upon Mr. Cleverly's assistance. When he sat down, Ziboon Packard, a man who, a year ago, threatened, with some others, who are now with the new organization, to leave the church to which he belonged, if they voted to exclude slaveholders from communion, said he had long been an abolitionist, but had not joined any society; he was opposed to division as a general thing; but here it was evident other subjects had been mixed up with abolition in the old society, and he was ready to form a new one, providing a goodly number could be found who were in favor of it.

Mr. Cummings now came out strongly against Garrison and the Massachusetts Society. He said Garrison had given up one of the principal measures of the anti-slavery cause; he said his views of government, woman's rights, &c. into abolition; the Massachusetts Anti-Slavery Society had endorsed his views, and was now engaged in a crusade against human governments, the ministry, all theological institutions, &c. &c. He said the Plymouth Co. A. S. Society, at its recent meeting in Duxbury, passed but one resolution against slavery; all the rest were against the new organization, the clergy, and the church, and in favor of non-resistance. (Any one who reads these resolutions can judge whether the assertion is true or not.) The Massachusetts A. S. Society, he said to one man, was an obstruction to the cause of the slave. Then again, he said, he did not by any means wish to oppose that society. He was willing it should do all the good it could. Meaning, doubtless, that he was willing an obstruction to the cause of emancipation should do all it could for its advancement!

I asked Mr. Cummings if he would have the goodness to point out when, where, and how the Massachusetts A. S. Society had manifested opposition to human government, and come out in favor of non-resistance. To sustain his assertion, he read the resolution passed last winter at the annual meeting of the State Society on political action, and a passage from the annual Report, in which it was declared that an A. S. Society had no more right to declare its duty to every man to vote, than it had that he was bound to join a church. I told him I could not see as this manifested any more opposition to human governments than to the church. It placed the action of the Society on the same footing in regard to each.

Benjamin King now arose, a man who was strongly suspected of being one of the principal instigators of the mob which attacked Thompson in this town in 1833, and said he was as much opposed to slavery as any one, though he had never joined any Society. He could confirm the statement of Mr. Cummings, that foreign questions had been introduced into the A. S. cause. He had seen it verified in that very house. A year ago last January, the Plymouth County Anti-Slavery Society held a meeting there. He, with several others, went there with the intention of joining the society; but when he got there he found the meeting was conducted by such men as Mr. May! The Society went out of its way to attack Mr. Lovejoy. He saw the subject of Peace was brought in, and he could not connect himself with such an association. Mr. Cummings said he thanked General King for reminding him of that fact. The Duxbury A. S. Society had taken the same course in regard to Mr. Lovejoy, but he opposed it with all his might. He could not consent to condemn Lovejoy. He believed he acted the part of a man and a Christian in defending himself against violence.

After some further conversation, Mr. Cummings requested all who were in favor of a new society to rise. Whereupon six men arose, not one of whom was ever suspected of being an abolitionist; but on the contrary, all, or nearly all, had been his bitterest opponents. It was now concluded

